156 and Ting-chia P'ing belonged to the sphere of influence of the
554 Pu-chi branch which was an enemy of the Li-ch'ü, and that
622 there was bound to be a conflict if Ta-chi should lead the way
614 and was stopped by the Pu-chi clan. So he ordered a member of the A-cho clan, who had no feud with the Pu-chi, to guide us. In this way there would be no occasion for a fight and no danger on the road. This is evidence of Ta-chi's tactfulness.

614 The maintenance of clan order depends upon the close
627 union and co-operation of a wise, brave leader and the subjects who support him. Any conflict or quarrel that arises in the village is always settled by the black Lolo master, whose decision is obeyed by the white Lolo. As for a dispute among the black Lolo themselves, it is usually arbitrated by influential, responsible persons, such as village leaders, or pao-
[888] t'ou. Clan members rely upon an older person for his rich experience and superior judgment, and his words are considered model utterances to be followed by all. When an older
622 person is a responsible village leader, he need not participate
628 personally in a clan feud; instead, he could stay in the village
887 to make plans and to send out his younger brothers, sons, brother's sons, and others to head the expedition. The leader of Pa-p'u village, Li-ch'ü Hsiao-ha, is a big, stalwart, and well-experienced old black Lolo. Because of his age, he always stays at home and sends his nephew, Lao-mu, to settle village affairs. Only twenty-five, Lao-mu is known for his
[554] bravery. Once he captured singlehandedly three Han-Chinese slaves, who were fleeing from Ta-liang Shan, in an old forest at Ying-li-lo-ku on the east side of Huang-mao Kang. This
[115] time when our inspection team entered the mountains, Ta-chi [25] employed Lao-mu as the second headman-protector, partly because Lao-mu has the backing of his uncle [father's elder blood brother] Hsiao-ha, who is the number one ying tu-tu of the Li-ch'ü branch.

621 The entire Li-ch'ü branch has its center in the region
614 where the waters of the I-ch'ê Ho and the San-ho-i-chê converge. It includes Pa-p'u, I-lu, and San-ho-i-ta with a total
[162] population of more than a hundred households. Of these, only 14 are black Lolo, the others being white Lolo. Li-ch'ü
622 Hsiao-ha is not only the leader of Pa-p'u village, but also the
554 head of the entire Li-ch'ü branch. The Lolo of Liang Shan all
614 call him "A-lo Wu-hêh," and none dares call him by his first name, Hsiao-ha. To call him A-lo, the original ancestor of the clan, from which the Li-ch'ü has branched out, is to show him respect. Wu-hêh is a term of respect in the Lolo language. In the entire Li-ch'ü branch, only one person can be

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

574 man. The man thought the red hands were at least the hands of a demon of disease, and was very startled and frightened. That imp of a boy had a rare amount of fun out of the blood-red hand, and very possibly influenced the dreams and nightmares of some folk for a long time to come. There was for a short time quite a stirring up of the superstitious fears of men, women and children. I quite expect, however, that some of those folk got their own back again from the boy, and possibly with interest also.

574 While we were chatting away I asked the father of the
888 girl with the coral beads whether he had ever been in any fights. The man smiled at the question. and possibly wondered at the simplicity of the questioner. He may have thought I was merely trying to get at him. The hill-folk say there are no old men who have not been in fights. This man had been in many, and still had the scars of some of the combats. He had fought against other Nosu clans north of the Yangtse, and he could also tell of raids into Chinese territory south of that river, where rich booty and many slaves had often rewarded the hardy raiders.

411 Most of the guns used by these people are of local manufacture, being just a long barrel of iron placed in a rough wooden stock. Hanging from the stock is a pair of iron tweezers, with the points near the touch-hole. A long piece of thin rope made from the roots of pear-trees is stuck in these tweezers, and when the gun is about to be used the pear-tree rope is ignited. The fire smoulders for a long time. Pressing this smouldering pear-tree rope against the touch-hole fires the gun. Every man carries a small bone box suspended around his neck, and in this box are a number of touches made of powder wrapped in thin paper, each touch

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER XXXI

A WREATH OF STONES AROUND CORAL BEADS

THE ambitious schemes of Vri-ha and his friends having fallen through it was necessary to make some other arrangements for the little girl who had sat alone around the fire in that circle of sixteen men. Among both Chinese and aboriginals it is the rule that all marry. Old maids are unknown. There are a few cases where daughters refuse to marry so that they may wait on their parents in their old age. This is only done, however, in cases where there are no sons and consequently no daughters-in-law. A daughter who in such a case refuses to marry wins the respect and even honour of all people and her case is sometimes reported to the throne as worthy of due reward. There are also the priestesses and nuns, who are spinsters, but these are but a small fraction of the whole population. A husband for every woman and a wife for every man is the rule of the land. Adam needs Eve, and vice versa. The Orient does not break the rule of the Garden of Eden. The social arrangement made at the beginning of race by the highest authority remains true in the Orient to this day.

Vri-ha's little sister was, after a while, betrothed to a Black Blood living not far from the home of the friendly widow. I remember it as a house where the rows of charms to keep off the demons were more than usually numerous. Later on it was seen that these charms were unable to save little Coral Beads in the hour when she had to face her great trial.